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## ARTICLE V.

## TWENTY-FIRST ANNIVERSARY OF THE LONDON PEACE SOCIETY.

## I. ABSTRACT OF THE COMMITTEE'S REPORT FOR 1837.

1. *Home operations.* New editions of some of the Society's octavo and duodecimo tracts have been published; making altogether 39,000 copies within the year, and a total of 782,000 since the establishment of the Society.

The Committee have much pleasure in acknowledging the gift of 1,000 copies of a pamphlet, entitled "The Cause of the Heavy Burdens of Great Britain" (the expense of printing which was mainly borne by two zealous Friends), and 300 Charts of the Wars of the British Empire, by John Allen, of Liskeard.\* They have purchased 2,500 copies of the Newcastle Prize Essay, and 500 copies of an Invitation to join the Peace Society. The sales and distributions this year have been upwards of 36,000. Tracts have been forwarded for distribution among the Primitive Wesleyan Methodist ministers, at their Conference at Lynn; and for the ministers of the Wesleyan New Connection, in Conference at Liverpool and Birmingham; and by the prompt exertions of Joseph Christy, Esq. a copy of the Society's Tract, No. 4, Extracts from Erasmus, has been addressed to each member of the House of Commons. Your Committee have availed themselves of opportunities afforded by the kind agency of missionaries, and others, to forward tracts to Australia, India, Canada, the West India islands, and France.

Contributions to the society from all sources amounted during the year to £842. 14s. 3d. nearly \$4,000;—a small sum, yet more than twice as much as the friends of peace in *this* country have ever contributed in any one year before the last.

The Report, after mentioning the voluntary labors of the Society's secretaries as lecturers, the distribution of its tracts, the formation of a Ladies' Association at Penrith, the condition of its auxiliaries, and some changes in its officers on account of death and disease, details a movement of the friends of peace which might be *generally* followed with the prospect of as good success as attended similar efforts on the subjects of the slave trade and slavery.

*Petitions on Peace.* Petitions to both Houses of Parliament have been received from Southampton; that to the Lords, was confided

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\* This compendium of important statistical facts, connected with war, is entitled, "A Chronological Chart of the Wars of Britain, from the Revolution in 1688-9 to 1835, with a view of some of their chief causes, actors, and consequences."

to the charge of his Grace the Archbishop of Canterbury, that to the Commons was presented by Dr. Lushington. They were numerously and respectably signed by the members of the Peace Society, and others, inhabitants of Southampton, and were as follow :—

“Your Petitioners desire to express, in the strongest terms, the high satisfaction they have experienced on witnessing the successful mediation of Great Britain, in the arrangement of the recent differences between France and the United States of America; by which happy event, they deem it highly probable, that an expensive contest has been prevented, as well as the immolation of an immense number of their fellow-creatures.

“Your Petitioners beg leave to declare their entire conviction of the unlawfulness of war, and every thing connected with it; and that the dreadful conflicts which more or less, in every age, have troubled, devastated, and demoralized the world, are as much opposed to the dictates of Revelation, as they evidently are to the noblest interests of the human race.

“Your Petitioners, therefore, most respectfully entreat, that in all national differences, whether they may more immediately concern our own, or threaten the welfare of other countries, your Honorable House will give its powerful sanction to a similar interposition, so much in unison with the sentiments of right reason and humanity, and so obviously in accordance with the great and benign principles of the Founder of the Christian dispensation.”

An Association has recently been formed at Sheffield, for the purchase of tracts, and £31 has been remitted for a supply. Your Committee rejoice to learn that this movement of our Sheffield friends is likely to issue in the formation of an active auxiliary; and they would earnestly recommend other towns to adopt similar measures. They have likewise the pleasing fact to record, that an Association exists at New Lanark of work people, who contribute quarterly 3*d*. each, for the purchase of tracts, which are again distributed by them amongst their friends and acquaintance. The sum of £3 has been lately received by the Society, for tracts to be supplied to this Association.

Here is an example which the friends of peace in this country would do well to imitate. They are sadly deficient in their efforts to circulate peace-publications in the community around them. Men will rarely pay for the means of their own reformation; we must furnish them with these means; and we would call earnestly on the friends of peace to procure publications on the subject, and get as many to read and *digest* them as possible.

2. *Peace movements in other countries.* GENEVA.—We learn by the Report of the Geneva Peace Society, of May last that the prize of a silver medal has been unanimously voted to Mr. Sartorius, Professor in the University of Zurich, for an essay on the *best means of procuring a general and permanent peace*; and that honorable mention has been made of Mr. Sebastian Esu, Professor of the Italian language, and of an English gentleman named M. T. Newton Rew, resident at Messina, in Sicily. A correspondence has been maintained with

the Count de Sellon, who is still zealously engaged in promoting the great object of the Society.

*France.* Le M. de la Rochefaucauld-Liancourt, President of the Society of Christian Morals, has introduced to the Committee, M. Dutrône, Counsellor and President of Assize to the Royal Court of Amiens, through whose zeal and labors a society has been formed in France, for the abolition of slavery. M. Dutrône is using great endeavors to draw public attention in France to the anti-christian custom of duelling: and the Committee are persuaded that these sincere efforts all tend to the advance of the great cause of peace.

*America.* The Report to the American Peace Society, at its Anniversary, held at the Tabernacle Church in the city of New York, on the 12th of May, last year, alludes to the happy peace which so generally pervaded Christendom, with the exception of the South American governments, and their own southern frontier, notices the happy termination of their difficulties with France, and strongly commends the magnanimity which induced the king of Great Britain to mediate between them and their old ally. In reference to this important proceeding, the meeting adopted the following as their second resolution:—

*Resolved*, “That we regard the manner in which our late difficulties with France have been settled, as indicating a change in public sentiment, highly auspicious to the cause of peace; and proving the practicability of some system by which all disputes between civilized and Christian nations may be adjusted, without a resort to the sword; that the king of England deserves the thanks of this nation, and the world, for the generous tender of his services as mediator, to prevent the needless effusion of blood; and that an address in behalf of the friends of peace in these United States, be sent by the American Peace Society to his Majesty King William the Fourth, expressive of the admiration and gratitude we feel for an act so magnanimous, and so honorable to a Christian monarch.”

The American Report proceeds to state, that the operations of the Society have been on a larger scale in the past, than in any former year. Six new peace societies have been formed since the last Anniversary—three of gentlemen, and three of ladies—the last promising to be most efficient helpers. Valuable works have been published; amongst which, “Dymond on War” has been stereotyped, and 3,500 copies distributed, chiefly to legislators and seminaries. The Report of the Connecticut Peace Society, after briefly recapitulating their proceedings, concludes thus:—“The story of our operations is told in a few words; but the extent of the influence exerted by this Society who shall estimate? The influence of moral power, diffusive in its nature, like the solar light, and pervading the remotest nations, and the most distant ages, who shall determine its limits or its duration?”

A female Peace Society, formed at Salem, Massachusetts, is introduced to us by Wm. Ladd, in the following terms: “I would introduce to your notice the accompanying document, which is a letter from the Essex County Olive Branch Circle, to the ladies of Great Britain. As this was the first Ladies’ Peace Society in this country, and, as far as I know, in the world, it was incumbent on them to solicit the coöperation of the ladies of Europe; for without the co-

operation of friends of peace in various countries, we cannot expect success to our cause. We have repeatedly called on the ladies for assistance; and the Essex County Olive Branch Circle was the first to hear our call, and they are really efficient. They are really working bees, and put to shame the drones of our sex. Their example has been followed by the establishment of four other ladies' peace societies, and many more are in contemplation. I expect that in the course of the year, they will outnumber us. This is very auspicious to our cause; for it is certain, that they who rock the cradle, may, if they choose, sway the sceptre of public opinion. I am not able to tell you at present all the means they use to aid us, for I have not time to detail the various ways which female ingenuity makes use of to accomplish its purposes; but I assure you they are more active, more engaged, and more energetic than we are."

*Address from the Ladies of America to the Ladies of Great Britain.*

"The ladies of the Essex County Olive Branch Circle, respectfully ask leave to address the ladies of Great Britain on the subject of peace.

"We have learned with much interest, the progress of the peace reformation in England. We are happy in acknowledging our belief, that its principles have obtained much more extensively among the ladies there, than among those of America. We presume that, by many of your number, the custom which this reformation is designed to abolish, has been carefully examined in all its infinitely important relations to time and eternity; and that you have risen up from the examination, with a clear conviction that its *nature*, as exhibited in its legitimate effects upon the temporal and spiritual interests of those by whom its influence has been felt, is *evil* and *only evil*; and that religion and humanity both require its immediate and total relinquishment.

"To such, then, we appeal. Affectionately, but earnestly, we invite your systematic coöperation, your sympathy, and your prayers. And we turn with confidence to your character—generous, energetic, benevolent, as your noble participation in the abolition struggle has revealed it to us—as affording proof that our appeal will not be lost. We are sensible that the work in which we are thus inviting you to engage with us, as permanent laborers, is arduous, and will ever be attended with manifold and various discouragements. This comes of its nature. A reform which involves in its progress the correction of no present sensible suffering, usually advances with a slow and difficult step; and such, in the universal calm now enjoyed by the nations, must this reform be considered. But as Christians, as believers in the beautiful prophecy of Scripture, 'They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more,' we are encouraged to a constant renewal of our exertions and sacrifices in this cause, by the assurance thus obtained, that its triumph will ultimately be complete. We say, to a renewal of our exertions and sacrifices; for while we profess our entire faith in this promise of God, we also know, having been instructed by the course of his providence, that it is by human agency that we are to expect its accomplishment; and that the advancement of the work will always be proportionate to the efforts put forth to secure it.

"These sentiments are doubtless *your* sentiments; and we trust to their influence to lure you into *this* field of benevolent labor, prepared to devote to the extension of the peace reformation, the combined energies of your intellectual and moral nature. It seems to us to be a field in which woman can exert these energies with peculiar appropriateness and effect. Nature has given her facilities for advancing this cause, which man, in his higher sphere, does not possess. Moral and intellectual being, in its incipient stages of development, is placed under her guardianship; and the sentiments, taste, and feelings which she engrafts upon it, oftentimes prove to be the scious which, by their perfect growth, make up the character of the future man. There can be no doubt that many of those who, 'to gain a space in the world's thought,' have desolated the earth by the achievements of the sword, formed the tastes which governed their course through life in the nursery, and by the influence of a mother. If, then, instead of the principles of war, those of peace should be universally adopted by this responsible class of the community, and inculcated as a part of the moral education of children, future generations would, by a natural consequence, be exempted from the complicated evils of war. In this view of the subject, the peace cause commends itself particularly to mothers as to those who may become to it most important auxiliaries. This, however, is but one of many capacities in which woman may labor with peculiar advantage in extending it. Our space forbids their enumeration at this time; nor is it indeed necessary, since they are doubtless already present to your minds.

"Before closing this letter, we beg leave to submit to your notice a brief sketch of the course which has been pursued by the ladies of America in reference to this enterprise. When the interest of those who now constitute the Essex County Olive Branch Circle was first seriously enlisted in the subject of peace, which was not until the year 1834, they became at once desirous of bringing the greatest possible amount of influence to the aid of the cause. Therefore, recognising the utility of association, and encouraged indirectly to the measure by Wm. Ladd, Esq., they proceeded immediately to form themselves into a society. Two months subsequent to this time, the ladies of Boston, influenced by similar motives, adopted a similar measure, in the organization of the 'Boston Ladies' Peace Society.' Since the commencement of the present year, three additional peace societies have been formed by ladies; one in Brighton, Massachusetts; one in Philadelphia, Pennsylvania; and one in Newark, New Jersey. These societies are all auxiliary to the American Society. The most important of the various means employed by them for the furtherance of the cause of peace, are the dissemination of peace publications, and the occasional holding of public peace meetings, at which addresses, calculated to create a favorable interest in the cause, are made.

"We defer giving a more minute account of our operations until such a time as we may be allowed to address a ladies' peace society in Great Britain. We respectfully solicit an early reply to this letter. We are induced thus importunately to invite epistolary intercourse with you, on the subject of peace, by a belief that we shall derive much encouragement and support from the communications which we may receive from you. The salutary power of your example has been experienced by us in the prosecution of

other benevolent causes; and we cannot consider any expense of labor too great, by which it may be secured in this cause.

(Signed)

"H. BOWLAND, *President*.

"L. L. DODGE, *1st Cor. Sec.*

"*Salem, Mass., U. S. A., May 3, 1836.*"

The committee report the following communication from William Ladd, General Agent to the American Peace Society:

"Our affairs are getting on well here. Light has been gradually dawning upon this country; and many who formerly were dazzled by the splendor of military glory, have become very indifferent to it, while they watch with intense interest the rising of the day-star of peace. The change has been so slow, gradual, and noiseless, that it has been almost imperceptible, even to those on whom the change has been effected. The public in general seem to be sensible that war is, at the best, a losing game.

"But this is not the only change which has been effected. Many new societies, which have been formed of late, both male and female, have adopted the principle, that all war, and all *preparation* for war, are contrary to the spirit of the gospel. Hitherto, however, I think we have done right, not to make the giving up of defensive war a qualification to membership in our board of directors. Mankind must be led—they cannot be forced—to give up their prejudices. When I reflect that I was, for seven years or more, an ardent advocate for the cause of peace, before the scales were fully removed from my eyes, I ought to be sparing in my censure on those who have not thought best to follow me—the next generation will be wiser.

"Our peace reformation in this country has been very much like our temperance reformation. That began with denouncing the immoderate use of ardent spirits. This scheme did nothing more than to convince the public of its total inefficiency; but that was a great point gained. Societies were afterwards formed, which required their members to give up the use of all distilled spirit, 'as an article of refreshment, entertainment, or traffic.' This had a much better effect. Thousands of drunkards were reformed, and tens of thousands of moderate drinkers prevented from becoming drunkards; and then the reformation became stationary. But the spirit of investigation which had been raised, could not be laid until the inquiry was made, whether we ought not to give up the use of *all that can intoricate?* and other societies were formed on, what you call in England, the 'tee-total' principle; and they bid fair to carry the temperance reformation as far as it can be carried, until other reformations advance; for I am convinced, that the temperance reformation can never be carried to perfection, so long as the army, the navy, and the militia system—those strongholds of intemperance—remain. It has been pretty much the same in the peace reformation. But those societies which have been formed on low principles, both in peace and temperance, and which are now grown old and 'ready to vanish away,' have not been without their use. They have prepared the public mind to receive the truth; and by their very failure, or partial failure, have served to convince the friends of peace and temperance that higher principles are needed.

"After all, it is much to be regretted, that there is so much apathy

on this subject, on both sides of the water,—so much tardiness and delay,—so much fear of facing a frowning world.—so great a dread of making sacrifices of money, time, or popularity. But God has been pleased so to order it, that there is no doing good without a sacrifice. Our blessed Saviour must offer up his human body a sacrifice on the cross, with all its agony and ignominy, before the redemption of man could be finished. The apostles and primitive Christians must pour out their blood like water, before the Christian religion could be preached throughout the Roman empire. The reformers must be sacrificed at the stake, before papal Rome could be successfully attacked; and now missionaries are sent all over the world, at a great expense of life and treasure, before the heathen can be given to Christ for his inheritance. And do we think that this great reformation, which is to be the consummation of the whole, and which embraces within its ample fold, Christians, Jews, and heathens, can be effected without a sacrifice? It has not yet cost one drop of blood, and scarcely any one is the poorer for it. Yet, in proportion to the means used, there has been a greater reformation of public opinion in regard to peace and war, than on any other subject. But before we can expect to see any very great thing done in this cause, much greater sacrifices must be made. The rich must give of their abundance, and the poor of their poverty; and men must be prepared to sacrifice, not only their money, but themselves,—all their time and all their talents,—to this glorious cause. Then we shall see the cause of peace advance, and become the all-absorbing topic of piety and philanthropy, until ‘our peace shall be like a river,’ and finally cover the earth, ‘as the waters fill and cover the seas.’ But, unfortunately for our cause, men are willing to reform every one but themselves. Our churches send hundreds of missionaries to the utmost ends of the earth to convert the heathen; and may God speed them! We are endeavoring to convert the Jews and Catholics within our borders, and I pray that it may be done! But few, alas! are willing to make sacrifices to convert the church itself to the principles of primitive Christianity. We can see a mote in our brother’s eye sooner than a beam in our own eye.

“The conduct of the king of Great Britain, in offering his mediation to settle the late difficulties between this country and France, and more recently between France and Switzerland, is above all praise. He is fast getting the title of ‘*Pacifier of the World*,’ a title much more honorable than ‘*Conqueror of the World*,’ and future generations will esteem it such. At the last anniversary of the American Peace Society, Alvan Stuart, Esq., introduced an address from the Peace Society of Utica, N. Y., to his Majesty, which was taken up, and some resolutions expressive of the high sense which the American Peace Society entertain of his Majesty’s most gracious conduct in the affair between the United States and France; and the whole subject was referred to the executive committee to write a letter to the king, and send his Majesty a copy of the resolves. It is with great regret that I have recently learned, that the executive committee have only forwarded to the consul-general in New York, instead of the British minister at Washington, a copy of these resolves. From the manner in which this has been done, and the channel through which it has been sent, I fear the king will never know how much he is esteemed in this country; but I hope some



plan may yet be devised, whereby to convey the necessary information to his Majesty."

In a postscript, he adds:

"On further consideration, I concluded to venture on a short note to his Majesty, King William, and enclose one for your consideration. If your society approves of it, I hope you will find a way of conveying it to his Majesty. You know best how it should be done; perhaps by a deputation of your society, or perhaps through some personage about the court. If you meet with any success, please let me know it, by addressing a letter to me, to the care of Anson G. Phelps, to remain until called for.

(Signed)

"WILLIAM LADD."

The committee, cordially approving of the address consigned to their charge, conveyed the same by deputation to Lord Palmerston, and his lordship kindly engaged to hand it to the king, expressing his conviction that his Majesty would receive it with sincere pleasure. They have now the high satisfaction to state, that a reply has been received from Lord Palmerston, addressed to your honorary Home Secretary, Rev. James Hargreaves.

*Mr. Ladd's Address to the King of England.*

"May it please your Majesty,

"At the annual meeting of the American Peace Society, held in the city of New York, in May last, a proposition was brought before the meeting, to pass a vote of thanks to your Majesty, for your Majesty's most gracious offer of mediation between the United States and France, during their late difficulties; by which gracious offer, it is highly probable, that both countries have been saved from a cruel and unnecessary war. The vote of thanks was passed unanimously, and the executive committee of the society instructed to address your Majesty on the subject.

"It is with great regret that I have lately learned, that the executive committee have failed in this high and important duty, being deterred, it is probable, by the fear of appearing too forward. But I believe they have wrongly judged of your Majesty, if they thought that your Majesty would be indifferent to any good thing, coming from any quarter. They have, however, sent your Majesty a copy of the resolves passed on the occasion, through the consul-general of your Majesty, residing at New York, instead of your Majesty's minister at Washington. Fearing that, by this course, and through this channel, a copy of the resolves will never reach your Majesty, and that your Majesty may never know the high respect and veneration which the American people in general, and the friends of peace in particular, entertain towards your Majesty, and the officers of our society being scattered over the country, and never meeting but once a year, I have undertaken, in my office of General Agent of the society,—we having no president, the most of the business falling on the General Agent,—to address this note to your Majesty, expressive of the high respect, love and veneration in which your Majesty is held by the American Peace Society, in common with their fellow-citizens.

"Since the last meeting of the American Peace Society, another event has transpired, which raises the character of your Majesty still higher, as the lover of peace and concord, and the whole family of

the human race. I allude to your Majesty's late offer of mediation, to remove the difficulties now, or lately, existing between France and Switzerland.

"Such acts as these entitle your Majesty to the high distinction of being called the 'Pacifier of the World;' a title more truly glorious than that of 'Conqueror of the World;' and future generations will rank your Majesty as first on the list of peace-makers, on whom the great blessing was pronounced by the Prince of peace, that 'they shall be called the children of God.'

"Enjoying the high distinction of being considered the Mediator of Kingdoms, your Majesty is placed in that conspicuous and responsible situation which gives to your Majesty the power, more than to any other man in the world, of carrying into effect the 'great scheme' of Henry IV of France, for a congress of nations; thus laying a stable foundation for the peace of Christendom, by establishing a code of international law, and providing a high tribunal, which shall be the general umpire in all international disagreements.

"Hoping that your Majesty will pardon the liberty which a humble individual has taken, to express the high consideration and esteem in which your Majesty is held by his associates in the cause of peace, in common with his countrymen generally, I remain,

"Your Majesty's most humble servant,

"and ardent admirer, WM. LADD,

"General Agent of the Am. Peace Society.

"*Minot, Me., U. S. A., Feb. 10, 1837.*"

*The King's Answer.*

"Foreign Office, May 22, 1837.

"SIR,—I have not failed to lay before the king the address to his Majesty, which was delivered to me for that purpose, by Mr. Fowell Buxton, and a deputation from the peace society established in England; and I have received his Majesty's commands to state to you, that I did no more than justice to his sentiments and feelings, when I assured the deputation that his Majesty is sincerely desirous to contribute, by all the means in his power, to the general preservation of peace, and when I expressed my conviction that his Majesty would receive with great satisfaction the Address which the deputation had requested me to lay before him.

"The king has, indeed, been very much gratified by the friendly and approving expressions contained in the Address of the American Peace Society; and his Majesty sincerely rejoices that the principles which have guided the policy of his Majesty and his government, are justly appreciated by so respectable and benevolent a society; and his Majesty has learnt with great satisfaction, that the successful application of those principles, upon two recent occasions to which the Address adverts, has created in the United States an impression so well calculated to cement the bonds of union between this country and America, to the strengthening of which his Majesty attaches the greatest importance, as powerfully tending to promote the welfare, the happiness, and the prosperity of both nations.

"I have the honor to be, Sir,

"Your most obedient humble servant,

"*The Rev. James Hargreaves.*"

"PALMERSTON.

The Committee beg to congratulate their friends on the aspect

which the pacific principle has assumed, and the more than usual attention which peace societies have excited. The difficulties entailed on nations do not appear to have been wholly lost on mankind; and it is most gratifying to observe evidences that statesmen and kings on many recent occasions have earnestly labored to avoid war, and preserve peace; thus counteracting efforts that have in several nations been made to excite war by those whose pride has been offended, and who had hoped to flourish on the spoils of the innocent.

The Committee hail with satisfaction the commencement made by the ladies of America, in their interesting attempt to establish a correspondence with their sisters in this country, to preserve the peace of the world.

## II. ADDRESSES.

The chairman, J. PEASE, Esq., M. P., in opening the business said, that he could not but think that the committee had been singularly unsuccessful in their election of a chairman to preside on the present occasion. But at the same time he felt that the cause which they were called upon that night to advocate, was so honorable and so sacred that, however feeble the powers might be which he was enabled to dedicate to it, yet it was an honor to take any part, or share, or lot in such a cause. Under those circumstances little more would devolve upon him than to call the attention of the meeting to the objects of the society. This was a society for the promotion of permanent and universal peace. It was not to introduce a state of things by which *instantly* the strife of bloodshed might be banished from this earth; it was not to roll up the garments which had already been dipped in blood, and put them aside by a momentary movement; but it was that they might be enabled to sow those principles of truth and justice, which would awaken the minds of their fellow-men to the importance of the subject, in order that they might see, with increasing clearness, what was their duty, and how far they had any part or lot in this matter. He would not further occupy the time of the meeting, but call on the secretary to read the report for the last year.

The Rev. N. M. HARRY then read the report, and THOMAS STURGE, Esq., read the address, and also the reply of Lord Palmerston, which elicited the repeated cheers of the audience.

The Rev. J. BELCHER, in moving the first resolution, observed, that when he last had the honor of addressing the peace society, he then endeavored to take the side of war, and to prove that the society was making war against all the bad passions and all the miseries of mankind; he would, however, this evening confine his remarks to one point, viz., the title of the society,—“The Society for the Promotion of Permanent and Universal Peace.” The very name contained a reproach on mankind; it implied that men were disposed to war, and that the disposition to it was universal and lasting; and it would require far more talent than he possessed to prove that the charge was false. Man, possessing an awfully depraved heart, having departed from God and from goodness, had become not only an enemy to his species and to his Creator, but even to himself, so that the world, almost from its commencement until now, had been a scene of warfare and bloodshed. But that state of things was not always to continue. The gospel came with a proposal of peace from

God to man; the Bible came with the express and declared purpose of promoting, not only peace between God and man, but between man and man, and between man and every part of the creation. It was delightful to learn from the report, that the principles of peace were making progress all over the world, and were entering even into the senate-house and into the palace, where, at one period, they would have been instantly repelled. Thousands and tens of thousands of publications were going forth, silently whispering to men, and proving to them the policy and excellence of laying aside their opposition to man, and inculcating the principles of peace and amity. He would conclude by moving—

“That the report, the substance of which has now been read, be adopted and printed, under the direction of the committee.”

The Rev. A. J. SLATTERIE, in seconding the resolution, said that he would follow the example of the preceding speaker, by being brief; but he could not permit himself to sit down without uttering a few sentiments with respect to the principles of the society whose cause they were met to promote. Its anniversary came last in order among the religious and benevolent societies, which, during the present season of the year, occupied the attention of the religious public. But surely its importance was equal to any of those which had engaged the Christian sympathies of the numerous assemblies that had been convened together. He could not but conceive that the success of those institutions to which he had referred, greatly depended, under God, on the rapid dissemination of the principles which this society most steadily propagated. He dare not undervalue, for one instant, the wondrous effects produced by those societies; but while, in the middle of the nineteenth century, it still remained a question, whether China, with her three hundred and sixty millions of inhabitants, was open to the gospel, and while there were six hundred millions of human beings perishing in the world for lack of knowledge, it appeared as though Britain had not done all in her power for the diffusion of the gospel; there must be a rising suspicion in the mind as to whether the dealings of God with Britain were not analogous to his dealings with his servant of old: “Thou hast shed blood abundantly, and hast made great wars; thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.” At any rate, they might believe that God would honor this country, just in proportion as it acted out the principles which this society professed.

He could not but regard it as of considerable importance to feel, in all their examinations into this subject, that the Bible was to be the sole ground of their opinions. They had nothing to do with principles of political economy, or systems of false expediency. They were quite sure of one thing, that when they were acting morally and scripturally right, they could not be very far politically wrong; and acting on Scripture they would always find to be, like honesty, the best policy. The principles of war must necessarily be opposed to the spirit of the gospel, as involving that without which war would not be carried on, viz., the principle of anger, revenge, and retaliation.

He was quite aware that they were told by some individuals, that war only carried out the instinct of self-preservation, so mercifully implanted in human nature. But had there ever been a war merely

for self-preservation, without one admixture of a feeling of revenge or retaliation, and without the sacrifice of any Christian principle or feeling? If men, in order to preserve their lives, fled, as did many of that body by the representatives of whom he was surrounded, at the time of the Irish rebellion, or the riots in Pennsylvania, and were on that account charged with pusillanimity and cowardice unworthy of the character of men and of Britons, surely they might reply with Colonel Gardiner, "We are not afraid to fight, but we are afraid to sin."

It was important to view the subject further, as essentially a religious subject, and to consider it in its relation to eternity. He thought that the most cursory observer would be at once convinced of the importance of giving the subject an attentive consideration. There was very much in the horrors of war to excite the shudder of every sensitive mind. They could not look at the awful picture of dying men, with their bleeding limbs, and sunken eyes, and emaciated frames, without feeling a shudder of humanity; but how much more overwhelming to contemplate the entrance of the soul into eternity! It was hurried there without a moment's consideration, the last stab of the enemy having deprived the man of reason, or having made him frantic. And when they considered that in every war thousands of human beings were thus ushered into the presence of their Creator and their Judge, were they to be told that they must submit to it at present because war was a *necessary* evil? Viewing this subject with the New Testament in his hands, every Christian must feel that he was bound to act out its principles, and to stand boldly forward for the cause of his God.

He could not but experience delight and honor in being permitted to take a part in these proceedings. Happy should he be to aid in carrying on the cause of this society, feeling that it was hastening on the arrival of that day when nations should learn war no more, and the song should be sung, not as the language of prophecy, but as the grateful declaration of fact, "Glory to God in the highest, and on earth peace, good will towards man."

The Rev. Dr. J. PRE SMITH said, that it was not without considerable and, he might almost say, an oppressive feeling of difficulty, that he assented to the request of the committee to say a few words that evening. He was sure that the meeting would sympathize with him when he said, that owing to the afflicting hand of God upon him, he had not been able to hear a single sentiment which had been addressed to the assembly. He, however, rose to move—

"That this meeting fully approves the principle on which this society was formed, that all war is inconsistent with the nature and spirit of the Christian religion."

That was, indeed, taking high and holy ground; but it was the proper ground, and that which, as Christians, they were bound to maintain. He had no doubt but that the arguments against what was called "offensive war," were capable of being rendered plain to every rational mind. But it might be said, if we are threatened with the invasion of savage hordes of brutal monsters of iniquity, who will not only plunder us of our property, but inflict upon the dearest objects of our love injury inexpressible, and imbrue their hands in our blood and the blood of our children, must we not repel violence with violence? Must we not resist such adversaries as these? The

resolution would oblige them to answer "No." It would raise against the position of the society some of the strongest feelings of the human breast, but Christian magnanimity and patience of research would there be put to the test. Having gone through the painful process in his own mind—a process continued through years of anxiety, he was bound to acknowledge that he could find no rest to his soul, no satisfactory conclusion, which, as a professed disciple of Christ, he dare adopt, but in the rejection of those assumptions, and in the acceptance of the principles of the resolution. He could not make any war—even that which men had been in the habit of deeming the most justifiable and necessary—compatible with the genius and principle of the gospel.

It would occupy too much time to attempt to enter on the discussion of that great point, and owing to his distressing affliction he should probably only be repeating what had already been said. He would merely remark, that the distinction between offensive and defensive war, vanished the moment they had quitted the threshold of the cause. The difference lay in this; the former, the most wicked and aggravated form of the evil, arose from an aggression made, he would suppose, upon an innocent and unoffending people—the latter consisted in the repelling of the aggression. But the moment the principle of repulsion was admitted, from that time the two parties went on in the same way. The individuals acting on offensive war, must exert themselves to kill, burn, and destroy—to inflict injury unspeakable upon life and property, and especially upon innocent and unoffending women and children. Those who carried on defensive war must act in the same manner, inflict the same injuries, and with the same zeal and ardor, in order to bring the conflict to a decided close.

Here, then, as a disciple of Christ, he was brought to that most important question, could he, for any earthly consideration, take away the life of a fellow-creature, in order to preserve his own property or life? When he endeavored to put the question as in the sight of God, he felt that the spirit and genius of Christianity, the example of its blessed Author, his wondrous act of stupendous love, in dying for his enemies, would not permit it. They were thus conducted to a most important point—a point essential to the very reality of the Christian religion. He must habitually know whether he was prepared to die. If he were not living a Christian life, notwithstanding all his professions, the curse of God was on him for time and eternity; but if, indeed, he were a sincere disciple of the Saviour, and he were a martyr to his principles, he should realize what Christ had in his word declared, "If ye suffer for righteousness' sake, happy are ye." It was infinitely better to suffer wrongfully, than to escape wrong by the adoption of any measure inconsistent with the spirit of religion.

That was a hard saying—who could bear it? No heart, which did not receive God's method of reconciliation, and live habitually under a sense of God's redeeming love, would, he was persuaded, honestly and thoroughly receive that principle. One of the great objects for which Christianity was given to man, was to make all men the friends of God—reconciling them by his glorious gospel—and the friends of each other; and by acting upon its principles constantly there would be an abrogation of the most awful and prolific source

of misery that ever existed on the face of the earth. Who could read history, or reflect upon the present times, without being convinced that such was the case?

But he might say much which was suggested, both by history and theory, to show that the extremity of that dreadful alternative to which he had alluded, was not very likely to occur. There were examples, upon a smaller and a greater scale, to show that non-resistance and placid submission had more power in disarming the enemy than opposition and resistance. There were but few warriors, he believed who would not draw back their sword, before any one who would go to them, and say that they could not, from principle, resist, but would rather lose their own lives than take away that of their foe. There was a charm in it which would go far to unnerve the most savage opponent; but if that failed, they had reason to believe that God would interpose to prevent the intended destruction. Under any circumstances, however, he would fall back to the principle that every man ought to be every moment prepared to depart to the world of spirits, there to take possession of infinite joys, the fruits of faith and holiness.

[The remaining speeches of Rev. Messrs. T. Timpson, R. Knill of St. Petersburg, and Geo. Thompson, J. S. Buckingham, M. P., and G. Pilkington, Esq., are reluctantly, but necessarily omitted.]

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## ARTICLE VI.

### INTELLIGENCE.

#### I. FOREIGN CORRESPONDENCE.

91 Bishopgate Street, London, May 6, 1837.

ESTEEMED FRIEND WILLIAM LADD,

I have sincere pleasure in replying to thy very interesting letter, dated 7th and 10th Feb'y, which was received on the 20th of third month. It was read at the first meeting of Committee which occurred, and was very acceptable. The letter enclosed, and designed for our truly pacific monarch, met the cordial approval of the Committee, who at once decided that it should be conveyed in the most desirable channel to give it full effect. With this view, I was instructed to consult our late worthy Chairman, Robt. Marsden, Esq., who, though nominally withdrawn from that office in consequence of a delicate state of health, is ever ready to aid our cause with his counsel and influence. With the further kind assistance of T. F. Buxton, Esq., M. P., it was arranged that Robt. Marsden and Thomas Sturge, our present Chairman, should be introduced by T. F. Buxton to Lord Palmerston, at the Foreign Office, on Friday, 14th April. The deputation, whom I had the privilege to accompany, accordingly waited upon Lord Palmerston, when thy letter to the King, precisely in the state in which we received it, was put into his hands. Lord Palmerston read it attentively, and observed, that the copy of the resolves alluded to, had not yet reached the office, and further said, "I am